

# HOWNICKAN

PEOPLE OF THE FIRE

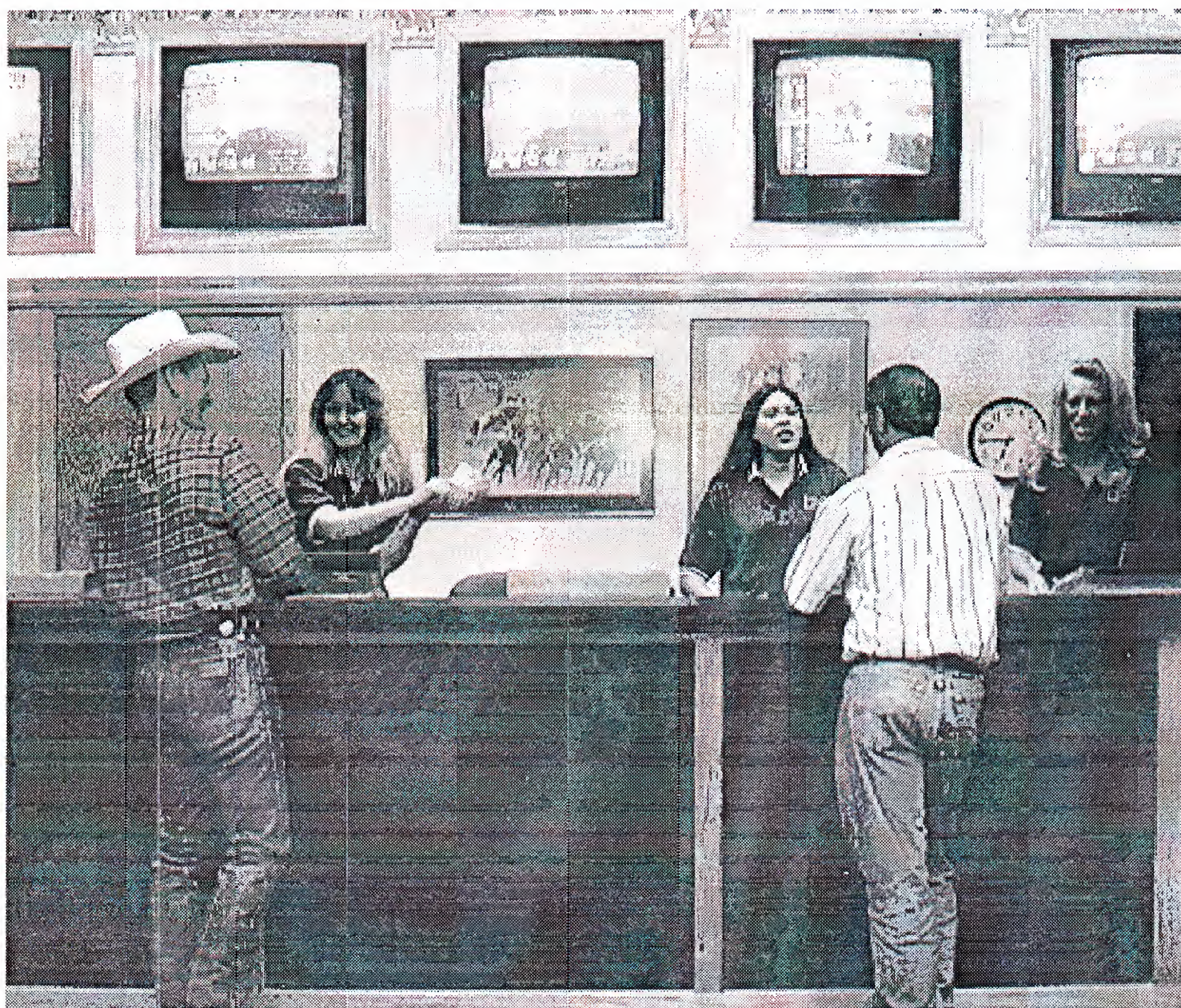


Vol. 19, No. 9

Citizen Potawatomi Nation

September 1997

## Tribe betting on OTB success despite state resistance



The lack of Oklahoma tracks on the Potawatomi OTB simulcast hasn't kept the customers away. Business has been brisk since the newest enterprise opened its doors a few months ago.

### *Governor's office more receptive than racing group*

Oklahoma horse racing interests continue to throw up roadblocks as the Citizen Potawatomi Nation develops its off-track betting facility, but the tribe found a warmer reception in a somewhat surprising place — Gov. Frank Keating's office.

In an effort to convince racing officials and breeders that the Potawatomis should be a full-fledged partner in the simulcasting of horse races from Oklahoma tracks as well as others across the country, the tribe went before the Oklahoma Horse Racing Commission Sept. 18 and offered to present a check for \$5,000 to the commission's Oklahoma Bred Fund, which rewards Oklahoma breeders and owners when their horses finish high in races.

But the Oklahoma Quarter Horse Racing Association opposed the Potawatomi proposal. Association president Dee Raper said his group is "concerned about the negative effect the proliferation of tribal (off-track betting) can cause for the licensed tracks in this state which provide our only opportunity for live racing." He said that many out-of-state tracks don't allow their races to be simulcast in tribal off-track betting centers because there is "not any benefit passing on to the local horsemen,

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## TRIBAL TRACTS

# Tribal member celebrates 100th birthday



Charlotte Bruno Wamego celebrated her 100th birthday Wednesday, September 17, 1997. She was born in Indian Territory at Sacred Heart on Potawatomi land.

Her family honored her at a party Sunday, September 21, at Feyod Creek State Park, Lake Keystone, with a host of friends and relatives on hand. There was also a reception the day of her birthday in Pawhuska, Oklahoma, where she resides.

Charlotte is half Potawatomi. She had 8 children of her own, with five surviving to adulthood. Harry, her husband, and Charlotte adopted two boys and raised another boy. Altogether, she has 29 grandchildren, 57 great-grandchildren and 29 great-great-grandchildren for a total of 115 descendants.

She moved to Kansas as a young woman where she met and married Harry Wamego, also a Potawatomi. They lived in Kansas for some time before moving back to Oklahoma in a wagon train. Charlotte was the one delegated to stop at the small towns along the way and buy supplies. She was still very young at this time and pregnant. Her granddaughter Genevieve Smith believes she had her child while on this trip.

Charlotte has lost both her legs and is hard of hearing, but she still recognizes her children, grandchildren and great-grandchildren. She loves to visit, play bingo and Wahoo.

Above: The Birthday Lady With A Plaque She Received At The Party. Below: Her Children Gather To Watch Her Cut The Birthday Cake. (Photos Provided By The Family)

## HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Business Committee of the Citizen Potawatomi Nation with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNiKan is a member of the Native American Journalists Association. Reprint permission is granted with publication credit to the HowNiKan and the Citizen Potawatomi Nation.

All letters and submissions become the property of the HowNiKan. Editorials and letters are subject to editing and must contain a traceable address. Final selection of material for publication is subject to approval by the Business Committee.

All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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Toll-Free Number: 1-800-880-9880  
<http://www.potawatomi.org>









# TRIBAL TRACTS

## Walking on ...

### Connie Wood

Seminole resident Connie Darlene Wood died Friday, Sept. 12, 1997, in Oklahoma City, Oklahoma, at the age of 55.

She was born Jan. 28, 1942, in Konawa, to H u b e r t Silas and Ines (Vieux) Brinlee. Her grandfather was Nicholas Vieux, her grandparents were Charles and Madline (Bourbonnais) Vieux, and her great-grandparents were Jacob and Elizabeth (Goslin) Vieux.



Mrs. Wood lived most of her life in Seminole. She was a homemaker and worked for the Citizen Potawatomi Nation for six years. She was affiliated with the Baptist church.

Survivors include her mother, Ines Brinlee of Shawnee; her first husband, Rusty Wood of Edmond; three sons and their spouses, Russ and Brenda Wood of Edmond, Mike and Dee Wood of Shawnee, and Danny and Sharon Wood of Seminole; three brothers, Kenneth Silas of Konawa, Roy Silas of Tecumseh, and Carol Silas of St. Louis, Oklahoma; four sisters, Pat Hargus of St. Louis, Sue Carpenter of Prague, Delta Hogan of Shawnee and Dean Laxton of Midland, Texas; and six grandchildren.

She was preceded in death by her father. Services were held Sept. 15 at Swearingen Funeral Chapel in Seminole with the Rev. Harold Gibson officiating. Burial was at the family cemetery in St. Louis, Oklahoma.

### Lonnie L. Buchanan

Lonnie L. Buchanan, 77, of Livingston, Texas, passed away August 6, 1997. Mr. Buchanan was born to Irvin and Edna Castleberry Buchanan at Maxwell, Oklahoma, on October 10, 1919. He was a veteran of World War II and was an MP in England.

He was preceded in death by his parents; a sister, Hadie J. Casterman Powers; a brother, Fannie Lee Buchanan; and two nieces and two nephews.

Mr. Buchanan is survived by two sisters, Oleta C. Holloway of Ada and Audrey L. and brother-in-law Ted Kombiss of Florida; one brother, Robert J. and sister-in-law Joyce Buchanan of Arkansas; 22 nieces and nephews, 44 great-nieces and nephews. He was never married.

He was a very pleasant person who had a smile for everyone. He is going to be missed by everyone. Funeral services were held in Criswell Funeral Home on Friday, August 8. Officiating Brother Joey Perry. He was buried in Maxwell Cemetery.

### Connie

*A neighbor came to pay respect,  
spoke of the kindness she would show,  
how she'd drive her to the doctor,  
when she had no way to go.*

*We heard from the boys' childhood  
friends,  
the welcome smile she'd wear.  
How they would come spend time with  
her,  
even when the boys weren't there.*

*She worked so hard to keep things nice,  
she'd seldom stop to rest.  
Got by with little, without complaint,  
to give her boys the best.*

*A devoted daughter and sister,  
she loved her family so.  
Always there to lend a hand,  
She never would say no.*

*An example to her daughters-in-law,  
never break when you can bend.  
They didn't lose a mother-in-law,  
they lost a dear sweet friend.*

*Her laughter came effortlessly,  
with her grand kids on her knee.  
They saw a special tenderness,  
only a child can see.*

*She touched so many hearts,  
it was clear when she took ill.  
The hundreds of calls of sweet concern,  
years gone, we'll miss her still.*

*We knew how much we loved her,  
she had an easy way.  
It is so hard to let her go,  
we wanted her to stay.*

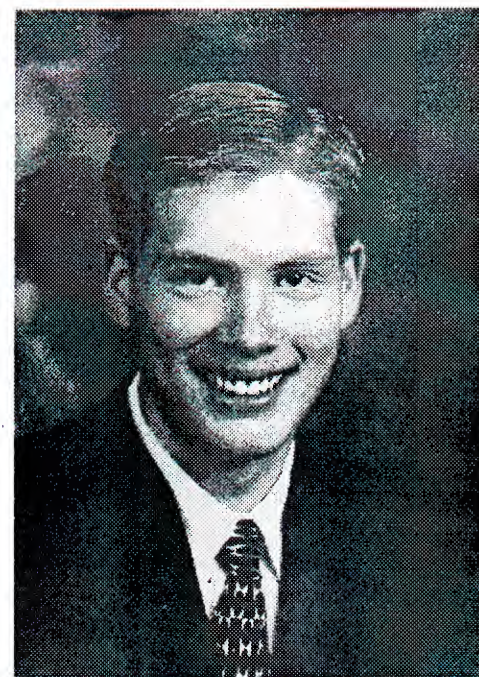
*With all the wonderful things she was,  
for the wonderful things she'd do.  
It's not hard for us to understand  
why God wanted her too.*

## Tribal member travels to Israel for international workshop

Tribal member Steven Meier and a group of seven other students from the Oklahoma School of Science and Mathematics, accompanied by two teachers, recently attended an international workshop, "Ethics in Science and the Humanities," in Jerusalem, Israel.

They were joined by other high school students from Canada, Australia, Cyprus, Jordan, Israel, the Illinois Mathematics and Science Academy, and the North Carolina School of Science and Mathematics. The students spent a week touring Israel including visits to the Dead Sea, the Sea of Galilee, Caesarea, Jerusalem, Tel Arad, Tiberias, the Golan Heights and other locations. They also spent a discussing ethical issues and topics. A national event was also worked into the schedule, as several distinguished professionals in Israel had a "Symposium on Human Cloning."

Meier, 17, is currently a senior at the Oklahoma School of Science and Mathematics (OSSM) in Oklahoma City. OSSM is a two year public resident high school for juniors and seniors gifted in mathematics and science. The students currently reside in dormitories at the University of Oklahoma in Norman as new dormitories are being completed at the school just south of the state capitol where they attend classes.



He is from Chickasha, Oklahoma, and joins students from all across the state at OSSM. He is also an Eagle Scout in the Boy Scouts of America, a Vigil Honor Member of the Order of the Arrow, and a member of Epworth United Methodist Church in Chickasha.

Meier is a descendant of Joseph La Frombois, one of the Potawatomi leaders from Chicago in the early 1800s. He is the son of Kathy Meier and the grandson of Peggy McCreery, who are tribal members.

SPECIAL TRIBAL EDITION

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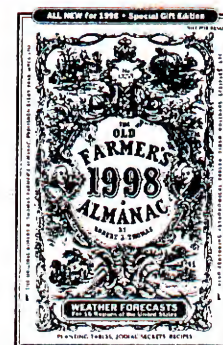
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# TRIBAL TRACTS

## COMMUNITY & FAMILY SERVICES NEWS

### *Tribal staffers lend helping hands with Oklahoma City ministry*

By Dennette Brand, Summer Intern

The Community and Family Services staff went to Love Link Ministries in Oklahoma City June 19 to give their time to the Native American homeless. Shirl Hubert, Dennette Brand and Frank Cleary spent the day cooking and serving the homeless.

Love Link Ministries does a great service for the needy. Every Thursday the Love Links building on 5th and Western opens its doors and feeds those less fortunate. It also gives food bags to those who cannot afford to buy food for whatever reason. A person can come once every 30 days and get a food bag. On Saturday and Sunday they can go to the church and also get a free meal. The service that Love Links provides to the less fortunate is great.

During our visit, we served approximately 65 people, with over half of them being Native American. "Back Pack Jacks," one of the people we served, took us back to his camp to show us how he lives. They have camps with tents that are furnished with beds or make-shift cots. Outside the tents, they have living rooms equipped with couches, chairs and a fire pit to keep them warm on cool nights.

Love Links Ministries gets most of their food from Buchanan Food Mart and the Oklahoma City Food Bank. These two places are a blessing to the homeless; they provide them with food to eat. We would also like to say thank you to Wayne Stark, who dedicates his life to the Love Link Ministries. If you are interested in volunteering, call Wayne at 1-405-239-6219.

### *Volunteers help staff work with kids at pow-wow*

By Dennette Brand, Summer Intern

The Community and Family Services staff, Shirl Hubert, Dennette Brand and Frank Cleary, and many volunteers gave their time to the youth at the annual PowWow in June.

The day began with a native Potawatomi, Walter Cooper, giving lessons on speaking Potawatomi. Walter taught the kids some words they could use on a daily basis. The youth went around all day saying the words that Walter taught them. After Walter was through, the youth began doing arts and crafts.

The staff and volunteers split up duties and assisted all the youth with their crafts. Some of the crafts were sand art, sand bottles and necklaces and bracelets. The youth loved these crafts and the staff and volunteers enjoyed the children. We had over 100 youth come visit the tent on Saturday which was more than we had last year. It seems that year after year, we have more youth attend the arts and crafts tent.

We also had two face painters, Cedric James of Edmond and Connie Herron, a Potawatomi tribal member. Cedric painted Native American art on the faces of the youth while Connie painted whatever the kids wanted. Connie painted their faces, arms and legs. This was a real treat for the youth and almost all of them had some type of painting done.

The community and Family Services staff would like to say thank you to Donette Littlehead and Denise Lackey for volunteering their time. The combined effort of the staff and volunteers made this day a success for all involved. The staff would also like to say thank you to Cedric James, Connie Herron and Walter Cooper for all the time they dedicate to the youth. It is great to see people like them give their time so that the youth can enjoy themselves. Thank you all for your support.

## Tribal member makes a name as country/western entertainer

Born a native Oklahoma in Concho, Oklahoma, in the Cheyenne/Arapaho Indian Hospital, Scotty Howard is 1/32 Potawatomi Indian and is a descendent of Francis Navarre and Claude Melot.

Howard has been playing the guitar and singing country music since the age of eight on radio, stage and TV. He has appeared with such stars as George Morgan, Brenda Lee, Ernest Tubb, Faron Young, Carl Smith, Red Foley, and many others of the Grand Old Opry and Ozark Jubilee. He also appeared as a special guest on the Louisiana Hayride in Shreveport, Louisiana.

He has had several bands of his own, and has written several country and gospel songs as well as recording them. Presently, he has a band, "Set-N-Pretty," a country/bluegrass/gospel group, and sings and plays within that group. He also works as a light man for the Harrah Theater's "Saturday Night Jubilee" in Harrah, Oklahoma, and regularly appears on that show singing and playing Dobro and guitar. He also plays at bluegrass festivals in Oklahoma, Texas and Arkansas.

Howard's wife, Tommie, is also an accomplished musician. She plays the tambourine,



wooden spoons and washboard in his band, and also sings a great country song. His son, Eddie, sings and plays drums

professionally, and his daughter, Vonda, sings great country gospel.

### DONATIONS TO THE HowNiKAN

Mrs. Lois L. Williams - \$25  
Mike E. and Christina J. McCurtain - \$50

Jene Trousedale - \$10  
Alfred D. and Anna F. Bahner - \$15

**Don't Forget!**  
**HowNiKan**  
**Deadline Is**  
**The 5th Of**  
**The Month!**

### BUSINESS OPPORTUNITY

The Citizen Potawatomi Nation will evaluate any offer from its members who wish to bring a business opportunity to the Tribe which can benefit from Minority Status under Section 8(a) of the Small Business Administration. The conditions under which the business would operate must be:

1. The business must be owned 100% by the Citizen Potawatomi Nation.
2. All activities including staffing, marketing, equipment, work space will be provided by the member with the proposal.
3. Adequate working capital must be provided by the member with the proposal.
4. All proceeds of sales will go into a "lock box" distribution account at First National Bank, Shawnee, Oklahoma, with payments made from this account to pay (1) all suppliers and accounts payable, (2) a Citizen Potawatomi Nation percentage of the gross margin, and then (3) the balance is paid to the tribal member.

5. The business must be of a type that is complimentary to the public image of the Citizen Potawatomi Nation.

Please submit all offers which conform to the above standards to John "Rocky" Barrett, Citizen Potawatomi Nation. This offer is made to Citizen Potawatomi Nation members only.





## COLORADO

### Penny Bishop

90 Meade Lane  
Englewood, CO 80110  
Local (303) 761-7021  
FAX (303) 761-1660  
Toll-Free (800) 531-1140

## SOUTH TEXAS

### Lou Ellis

26231 Huffsmith-Conroe Rd.  
Magnolia, TX 77355  
Local (281) 356-7957  
Toll-Free (800) 272-7957

## NORTHERN CALIFORNIA

### Jennifer J. Porter

5033 Vannoy Ave.  
Castro Valley, CA 94546  
Local (510) 886-4195  
Toll-Free (800) 874-8585

## OREGON/IDAHO

### Roscoe "Rocky" Baptiste

Box 346, 525 Ivy Ave.  
Gervais, OR 97026  
Local (503) 792-3744  
FAX (503) 792-3744  
Toll-Free (800) 522-3744

## SOUTHERN CALIFORNIA

### Jeremy Bertrand Finch

250 Wigmore Drive  
Pasadena, CA 91105  
Local (626) 403-0930  
FAX (800) 432-2008

## NORTH TEXAS

### Marjorie Hobdy

3132 Kathy Lane  
Irving, TX 75060  
Local (972) 790-3075  
Toll-Free (800) 742-3075

## SOUTHWEST

### Philonise Williams

20415 N. 29th St.  
Phoenix, AZ 85024  
Local (602) 569-3073  
FAX (602) 569-6935  
Toll-Free (800) 452-8966

## MIDWEST

### Maryann Welch

12516 Askew Dr.  
Grandview, MO 64030  
Local (816) 761-2333  
Toll-Free (800) 325-6639

# REGIONAL REPORTS

## Northern California

Jennifer  
J. Porter

First of all, let me correct myself from the last report. Cal State Univ., Haywood, will have had their pow wow on Sept. 17, and I hope you heard about it through the media, etc. There was no way for me to get word to you through this report because of timing. I'll let you know how it went.

Our picnic was smaller this year, but still had a good group of people to share good food, good talk, and good times. Barbara Potter had traditional games and crafts for the children, husband Matt ran the horseshoe tournament, daughter Duette and my Mom, JoEtta, taught loom beading again, and I had the pleasure of getting folks started on pine needle basket making.

It was a beautiful day with warm, but not hot, weather and a nice breeze. A big igwien (ee-gwee-yen) to all who helped. Because I want to give other people an opportunity to participate as well, I will look into other locations for next year. If anyone can suggest one, be it in the San Joaquin Valley, or other spots, please let me know. I am also looking for those who will be able to help. Oh, who won the horseshoe tournament? Well, Matt disqualified himself since he ran the event, so Alex Finks won first place, her husband Thom won second and my dad, Gene Law, won third place. Fun was had by all.

Now for the Gathering. It's hard for me to explain what it was like, but here goes. Simply put, it was a little like a family reunion, a retreat for those searching and learning, and a seminar where things are scheduled and structured. Many of us stayed in the newly purchased Oak Crest facility, which Rocky with his capable, hard working staff, renovated to accommodate us. It was a little like being in a dormitory situation and helped us to be together and visit. There were little conversation pods in which I met a lot of wonderful people — our people. We heard elders tell stories about their lives and traditions. Some were funny, some brought tears and some carried much pride and taught us important things. One of the highlights was the big traditional meal like the one we had at the Potawatomi-only night in June. The Prairie Band had gra-

ciously brought a gift of buffalo to share. It was wonderful. In fact, if I had to put a descriptive word on our brothers and sisters in the other bands, it would be gracious. They were warm, and gracious, and fun.

Our roundhouse structure worked beautifully for the ceremonies. The first morning prayer was spent there in a downpour. It didn't rain again after that ... which the Keeper of the Fire had assured me of. Our welcoming and closing ceremonies were held in this place as well. Lu Ellis and I were honored to be included in the closing ceremonies. Lu had been presented with a gift at the beginning ceremony as the traditional elder woman. I was so proud to be at her side during this one.

There are just too many things to tell you! I met cousins and shared genealogy, I heard prayers in our language, I danced in the circle with our Potawatomi family, I learned that there is much more to learn. Our language can teach us much. It is the expression of Potawatomi thought. It can bring us closer to our heritage and culture. Anyone willing to learn can. I am willing to have a class now and then in different areas to get it started. We can communicate and learn together in between those classes.

If a speaker will come forward to help, it would be great, but I don't want to wait and wait to find one. We need to get going on this. Call me, e-mail, write, whatever, but let's work together. Make time for something very important in your life and the lives of your children. There was a lot of sharing at the Gathering. We hold back so much in our day-to-day white society. The "me" mentality was not prevalent among our people. There is much to re-learn. Okay ... off my soapbox.

There are more pow-wow events than I have listed here, so watch for flyers in your communities.

### OCTOBER

4 — 9th Annual West Valley College PW (408) 741-2025  
25-26 — 3rd Annual Festival of the Americas PW, Placerville (916) 622-9072  
Be well ...

— Jennifer Porter

## North Texas

Marjorie  
Hobdy

Unusual weather for August prepared Oklahoma for our Gathering. The grass along the sides of the highway, usually scorched this time of year, was lush and green. It was still rather "warm" as promised, though.

Early Friday our "One God" must have said I am going to bless this Gathering and it will be all and more than everyone hoped for. When we arrived at the pow-wow grounds for our 6:30 a.m. beginning, it was raining, thundering and lightning. Once more we could be thankful for our wonderful new arbor. The fire was started under the arbor instead of under the trees as planned. The colors were posted near the entrance and the prayers were delivered. What a great beginning! The food was wonderful. I told my husband he had a choice of entrees and the cook said he could have both. From the pounds each of us gained, I would say we truly enjoyed the food and fellowship.

The sessions and speakers were infor-

**"I met a lot of new people, from my region and other areas, and feel it will be a beginning to new relationships. I know I had a rewarding meeting and wish you could all have been there."**

mative and interesting and the opportunity to learn about and from the other nation was something I will never forget. Our evening sessions at the pow-wow grounds were also wonderful. At one of the give aways, I picked up a cotton suit for an infant which I will send for the new grandchild we are expecting next April — Katie Sue, I hope. I trust this will be his/

her good beginning to a happy and blessed life.

The closing ceremony was a fitting end for the three days we had all been together. The drum and the special songs they had presented throughout the Gathering were equally impressive in the closing. As I watched the flags being removed from the arbor with the slight variations in the walk from the different nations, it was almost as if the ghosts of our ancestors were joining in. To me it was a very moving experience.

I met a lot of new people, from my region and other areas, and feel it will be a beginning to new relationships. I know I had a rewarding meeting and wish you could all have been there.

Fall is on its way and before we know it we will be in the rush of the holiday season, so enjoy the change in seasons so you can build up your reserves. Call me if I can be of help.

— Marj Hobdy



# REGIONAL REPORTS

## Southern California

Jeremy  
Bertrand  
Finch

Bourzho from Pasadena!

Yet another change for your Southern California Regional Director: We've moved. The new address is 250 Wigmore Drive in Pasadena, 91105. This should be noted in the listing of regional offices elsewhere in this paper. The Telephone number remains the same, however, so give a call!

Upcoming activities around the southland are as follows:

- October 2-5—SAN DIMAS WESTERN DAYS on Bonita Ave. in San Dimas (909) 592-3818
- October 3-5—8th ANNUAL WOLF MOON POW WOW, in Pioneer Park, 33187 Hwy. 247 E., Lucerne Valley, Ca (760) 248-7215
- October 4—BEFORE COLUMBUS DAY, Native American Arts & Crafts Festival 1439 S. Barrington West Los Angeles (310) 281-7911
- October 10-12—CHATT'S AMERICAN INDIAN SALE & RELIC SHOW & SALE Pasadena Canter on Green Street, Pasadena (213) 770-4444
- October 25—ALCATRAZ VETERANS POW WOW: Remember the Occupation "68-71 Call Mylo Iron Bear (310) 281-7911
- November 8-9—AUTUMN GATHERING at San Jacinto College, San Jacinto, CA (909) 943-1886

### ANNOUNCEMENTS

Southern California Indian Center's legal assistance project is soliciting phone inquiries and offering consultation on family law, landlord/tenant issues, bankruptcy problems and injury related matters. Info: (714) 530-0221 or (213) 387-5772

Red Road Learning Center is offering free classes on Monday and Wednesday nights in North Hollywood from 6:30-9:00 p.m. Info: (805) 492-4447 (Bob Night Hawk) or (818) 752-4008 (Brad Two Bears) or (805) 582-1025 (Charley Stands Alone)

Medical services are provided at the United American Indian Involvement the last Wednesday of each month. Call Mary Dickerson or Lenora Antore at (310) 920-7227

The LA Department of Health Services-Health and Faith Project provides training and technical assistance to American Indian religious organizations. For more information, call Danielle Glenn-Rivera at (213) 387-7810

The Southern California Indian Center has a program for American Indian Elders/Senior Citizens the SCIC TRIPLE AAA ELDERS PROGRAM in Los Angeles. Call (800) 262-6575

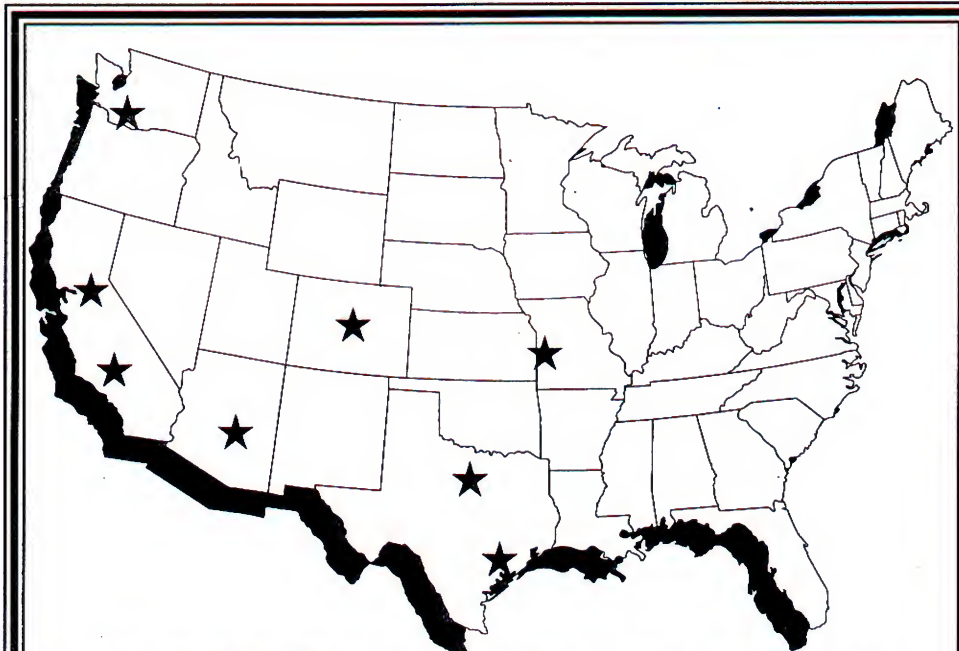
THE LOS ANGELES COUNTY TOBACCO CONTROL PROGRAM has a number of educational services available such as design and implementation of unique tobacco control programs. Call (213) 387-7810 or (800) 7-NO-BUTT

AMERICAN INDIAN GRADUATE PROGRAM at the UNIVERSITY OF CALIFORNIA BERKELEY is looking for appropriate candidates for graduate degrees in the School of Public Health (MPH), the School of Social Welfare (MSW), Boalt School of Law (J.D.), the Haas School of Business (MBA), Ethnic Studies, and Education to name a few. The deadline for application is early January of each year. Candidates should have a GPA of at least 3.0 and have taken the appropriate tests (GRE, LSAT, GMAT, or MCAT). Financial aid is possible and should be pursued at the earliest possible time. Info: (510) 642-3228 Collect!

SOUTHERN CALIFORNIA INDIAN CENTER/EL MONTE OUTREACH OFFICE serves the San Gabriel Valley area 8 am - 4:30 pm Monday through Friday at the El Monte Comprehensive Health Center, 10953 Ramona Blvd, Rm 2141, El Monte CA 91731. Info: (818) 579-8379 or (213) 728-8844.

FREE BABY CAR SEATS (CENTURY) AND BICYCLE HELMETS are available through the American Indian Clinic, Inc. You must be able to prove that you're Native American (tribal ID card should do fine), attend a 45 minute class, and show your car registration (for the car seat). Info: Corinne Tanon or Jenard Lokin - Call Mondays from 8 a.m.-noon (310) 920-7227.

MEDICAL SERVICES are provided at the United American Indian Involvement



**1997-98 Regional Council Schedule**

Denver .....	Nov. 1, 1997
Phoenix .....	Jan. 17, 1998
Southern California .....	Feb. 21, 1998
Houston .....	March 7, 1998
Northern California .....	March 21, 1998
Seattle/Portland .....	April 11, 1998
Dallas .....	April 25, 1998
Kansas City .....	May 30, 1998

for American Indian residents the first and third Wednesday of each month. Please contact the American Indian Clinic public health nurse at (310) 920-7227.

Senior Health and Peer Counseling is now offering FREE CANCER SCREENING including breast exams, pap smears, and mammograms for low income, uninsured, or under-insured women 50 years or older. Services provided in Lennox and Santa Monica. Call (310) 829-4715, ext. 2227.

For information regarding employment with the IMMIGRATION SERVICE, call Fannie Billy at (213) 894-4972.

UC RIVERSIDE now has a Native American radio program every Thursday from 5-6 p.m. on station KUCR, FM 88.3 Info: Earl Sisto (909) 787-4143.

ELDER ABUSE HURTS EVERYONE! Elder Abuse Hotline (800) 992-1660.

THE ELDERCARE LOCATOR, a service administered by the National Association of Area Agencies on Aging is designed to help identify community resources for seniors anywhere in the United States, is available to provide information on services such as home-delivered meals, legal assistance, transportation, housing options, adult day care, home health services, and elder abuse prevention. Call (800) 677-1116 between the hours of 6:00 a.m. and 5:00 p.m.

THE AMERICAN INDIAN CLINIC is always looking for volunteers. Call (310) 920-7227 between 8:00 am and 5:00 p.m.

and ask for Linda Hawk.

AMERICAN INDIAN HOUSING SERVICE' telephone number is: (213) 353-6026.

NATIVE AMERICAN CHRISTIAN WORSHIP SERVICES are held every 2nd and 4th Sunday in our region. You're asked to bring a dish to share at the potluck that follows the service, and childcare is provided. For exact locations, call Reverend Buddy Monahan (Choctaw/ Maricopa) at (310) 670-5076 (office) or (310) 643-5793.

TUTORING SERVICES are available in both Orange and Los Angeles Counties - FREE OF CHARGE! Contact tutor coordinator Renee Dusseau, (213) 728-8844.

AMERICAN INDIAN SENIOR CENTER in Garden Grove is available to those 55 and older, it's a warm and friendly gathering place to make friends, share culture, enjoy a hot meal, and receive supportive services. Call (714) 530-0221 Monday-Thursday night.

MARTIAL ARTS INSTRUCTION is available to Native American people 18 years or older at no charge! The classes are held at Cal State LA and run from 6-8 p.m. every Thursday night.

The classes will be held on Tuesday nights from 7-9 p.m. at the Southwest Museum in Los Angeles (site of our 1994 & 1997 Regional Council meetings). Call (213) 728-8844 for more information. Ask for Phil or Ruthann.

Are any of you bowling in the AMERICAN INDIAN BOWLING ASSOCIATION? If not, and you want to, call Betty Tsonetokkey at (818) 968-7691 for info.

Call your Southern California Regional Office for specifics on any of the above. I've also got an up-to-date Indian Resource Directory put out by the Department of Health Services. There's a lot of information for assistance with substance abuse, drug and alcohol rehab, food and housing, and education.

Strengthened by the knowledge of our history, may each of your hearts be filled with reverence for those who came before, whose countless moccasins marked the path so clearly for us; with love for our brothers and sisters who walk this path at our side; and with hope for those who will follow, even to the seventh generation.

Megwetch,

— Jeremy Bertrand Finch



# REGIONAL REPORTS

## Colorado

Penny  
Bishop

Heartfelt congratulations and kudos are in order to the Business Committee, employees and volunteers at the tribal complex in Shawnee, for a job well done at the 1997 Potawatomi Gathering. I was unable to attend; however, the waves of praise for their efforts should not go unnoticed. From the learning sessions, the good food, on down the line to the getting acquainted times. And finally to the farewells and the anticipation of next year's gathering.

In the midst of all these fond memories, I am reminded to another gathering of Potawatomi people. This gathering occurred in another place and year. I am referring to the to "Trail of Death." This gathering started August 30, 1838, in northern Indiana. Beginning August 30 through September 3, 1838, nearly 900 unprepared Potawatomi people were rounded up and began the forced removal from their ancestral homelands in the Great Lakes area.

Keeping in mind "this gathering" occurred in the fall and winter. In the beginning the weather was cold and rainy. Our people traveled for 61 days on foot, with 26 wagons and 286 horses to carry their sick, supplies and personal belongings. They endured unmentionable hardships and grief. Their suffering on the trail ranged from numerous deaths of children and elderly, to typhoid,

malaria, inadequate food, clothing, blankets and supplies. One of the few good things afforded our ancestors was their beloved Fr. Petit, who was allowed to travel with them.

I cannot begin to imagine the conflicting emotions at the end of their journey and how weary, sick and grief stricken our ancestors were when they finally reached Kansas on November 4, 1838. It had been a long, sad journey.

### Brief Recap:

Gathering began - August 30, 1838

Forced Removal, "Trail of Death" - September 4, 1838

Arrived Kansas - November 4, 1838

Total miles traveled - 618

Total deaths 39

### Historical time line parallel

Potawatomi "Trail of Death"

September 4, 1838 - November 4, 1838

Cherokee "Trail of Tears"

October 1838 - January 4, 1839

The strengths, courage and faith of those hearty people who are our ancestors is certainly a source of pride. History cannot be changed, but attitudes can. This is the "STUFF" the Citizen Potawatomi Nation is made of!

THE 1997 DENVER REGIONAL COUNCIL MEETING WILL BE ON  
NOVEMBER 1, 1997

MARK THAT DATE ON YOUR CALENDARS  
PREPARATION FOR COUNCIL SITE PENDING,  
INVITATIONS WILL BE FORTHCOMING

August has been a busy month in Denver. I was pleased to represent the Citizen Potawatomi Nation at the free immunization clinic August 16, sponsored by the Denver Indian Health and Family Services at the Denver Indian Center. Immunizations were administered to all who came.

A "Big" Potawatomi welcome to "be no tte" (baby) MEGANRAE BRADFIELD born August 13, 1997. Welcoming Megan home was her sister Erin and brother Marion, mom and dad Lanell and Lon Bradfield, of Penrose, Colorado.

Grandparents are Nell and Gilbert Cottrell, of Canon City, Colorado. Megan is a descendent of the Bertrand, Higbee, LaReau families.

Ja ge na go (We are all related),  
Until next time,

— Penny Bishop

## South Texas

Lou  
Ellis

Bosho ndekwe'm mine' nikanes, (Hello my sister and brother)

Lu ndezhnekaz. (Lu I am called.)

Nijena gin, ngom? (How are you today)

Nde-wzhebye'ge' Bode'wadmimoyen. Nde mnw'endem. (I am writing the Potawatomi Language) (I feel good)

I must say immediately, the Potawatomi language was never written, and so what you have read here can only be called an approximation of the oral Bode'wadmi. There were no "letters" or symbols to write with, so our Elders who taught themselves to read and write in our language used the sounds from the English they learned to arrive at this writing of Potawatomi.

The vowel sounds you will want to learn first. They are A as in father, E as in better, I as in ink, O as in soap and E as the "u" in put.

Practice those vowels.

Gbe ni ben (all summer) was wonderful for me. I spent two weeks in June at the Hannahville Reservation, on the upper peninsula of Michigan, studying with the very patient fluent speakers of our Bode'wadmi language. I went back again in late July, for another two weeks of intensive study. Most of my teachers learned Bode'wadmi as their first language, and only spoke English as they went into the school systems, and had to

learn it then. One or two are young speakers, college educated in our language, and they are still learning about our ways.

I cannot say enough good about these speakers who have given their time and patience to teach us. They are Elders and Teachers in every sense of the words. They traveled long distances to be with us, gave up time with their families to teach us, and offered prayers for us, so that we might learn.

As long as we have Bode'wadmi neshnabek who care so much, we have a chance to hold on to our language, and therefore the Customs and Ceremony that can only be found in the Language. I ask for your prayers, that they will remain

healthy and able to teach, and I might continue to study with them, and learn to be as fluent as I possibly can, and teach those of you who want to learn. That is my goal. Now, nde bgwe nos (I really don't know anything) nde mik che'wi (I am working)!

I want to tell you, the people of Hannahville treated me with much kindness, took me into their hearts and homes, and made me feel as a sister to them. I came to love many of them in a very short time, and will always. We are so blessed to have such "family" among the Potawatomi, wherever we go among the Bands, and I am grateful. Kchemikwetthe!

You can call me, if you are interested in

learning the language, and we will get together and go over some of the things I have been taught, and get you started. There are some excellent materials I can tell you about, and we can practice talking together. The talking together in community is what we need to do. That keeps it all alive.

I hope your summer was good, that you are all well, and the fall looks promising to you. I have not forgotten those of you who are ill, who have had troubles, and have not been in the best of situations. I remember you when I pray.

May Ma mo gos nan (the Father of us all) remember all.

— Lu Ellis

### In Oklahoma

## Legal Help May Be A Phone Call Away

If you are a low-income Native American with a civil legal problem, free legal help may be just a phone call away.

Oklahoma Indian Legal Services, Inc. (OILS) is a state-wide program, primarily funded by the federal government, which offers free legal help to Oklahoma Indians with legal problems in one of these priority areas: family law and domestic violence; wills and determinations of death and heirship; Indian housing; natural resources; and tribal rights or individual rights.

OILS' Executive Director Michael C. Snyder said if a

Native American has a problem in one of these areas, he or she can call OILS for initial information. Intake will be conducted over the phone and then a staff attorney will travel to the district or tribal court, if necessary.

OILS' toll-free phone number is 1-800-658-1497 state-wide.

OILS is a non-profit law firm that provides free civil legal services to low income Native American people throughout the state of Oklahoma. OILS is centrally-located in Oklahoma City and serves all 77 counties and 37 Indian nations.





## Junior Princess

**Rayeanna  
Lynnette Dains  
(Wah-se-yah) of  
Bremerton,  
Washington,  
served as Junior  
Princess for the  
20th annual  
Kitsap County  
Indian Center  
Pow-Wow Au-  
gust 2 and 3.  
Rayeanna, a  
tribal member  
related to the  
Bourassa and  
Peltier families,  
is a fancy shawl  
dancer.**

## IN THE MAILBOX

**Honorable John Barrett, Vice Chairman  
Linda Capps, Tribal Rolls Office Mary  
Farrell, and entire staff:**

I've watched the progress, growing from famine to prosperity, from a tiny little spot just large enough to park a small trailer known as your office. I've seen that small spot grow into a well organized and successful business venture, from a F. D.I.C. bank to many other profit business venture while acquiring hundreds of acres of land for future descendents.

Our building of the beautiful round house. The big pecan tree in one corner suggest the Native Americans love and honor nature. The tower and loud speakers, where the guests can hear all the programs and announcements of the programs and ceremonies. Also the new Potawatomi Health Clinic, complete with pharmacy. Free medicines and free clinic, all this year plus our museum and tribal store. Our health care includes

free glasses, free hearing aids, and dental care. Thank you, Chairman Barrett, for all these wonderful benefits. I am enjoying my glasses. But, we must not forget benefits from other tribes — United We Stand.

To Mary Farrell, who endlessly works on our birth records, blood questions, and our I.D. cards. The mailing out of our HowNiKan and keeping an update on all Potawatomi activities. And many news stories from other tribes. And giving us opportunity to express our own opinions in the HowNiKan, the crowning of our princess was as royal and exquisite, as any princess in Buckingham Palace. And thanks to Keith Navarre, who has laboringly kept exact records of the Potawatomi history and made contributions to our museum.

Thank you,

**Gladys Small  
Shawnee, OK**

## Simulcast deputy director's goal is to bring best races to tribe's OTB

Continued from page 1

that the Oklahoma horsemen do receive some benefit from their operations." He added that "It appears to us that the amount of money they are proposing does not begin to offset the potential cost to our live racing program."

Worse than that, at least one member of the commission was openly hostile to the tribe's offer. Charles Wooden, employed by the tribe as deputy director of simulcast pari-mutuel, said Potawatomi Nation Chairman John A. Barrett was "interrupted rudely by Butch Choate" when he tried to speak, and was only allowed to continue after another commissioner said "he wanted to hear what he had to say." Choate also made a motion to table the agenda item, but the motion failed. "A number of commissioners apologized for Choate's behavior," Wooden said. "Overall, the commission was real fair in hearing what we had to say."

It was Assistant Attorney General Neal Leader who provided the legal ammunition for the commission's refusal of the check. He said the Oklahoma Bred Fund is a "special source" fund, receiving money only from breakage and uncashed tickets at pari-mutuel tracks in the state, and therefore the tribe's donation could not come through the commission. He said, however, that the governor is authorized to receive gifts on behalf of the state.

So that's what Barrett decided to do. The next day he took the \$5,000 check to Gov. Keating's office, where somewhat to his surprise, he was greeted warmly by the governor's legal counsel, Duchess Bartmess. She accepted the check on behalf of the governor, Barrett said, and apologized for the poor reception given the tribe at the commission meeting.

Just prior to presenting the check to the governor's office, Barrett told The Daily Oklahoman that the \$5,000 is "a gesture of good will" from the tribe, which has been simulcasting horse races for the past four months. The amount represents the breakage on wagers placed at the tribe's off-track betting facility, and the money from unclaimed tickets will be donated after the deadline has passed for cashing in the tickets. Breakage is the amount of money left over when track officials round off winnings to the dollar.

Barrett told the Oklahoman he expects the tribe's checks to the fund to reach \$25,000 a quarter.

Wooden had told the Horse Racing Commission that the Potawatomi tribe apparently is the first in Oklahoma to offer simulcasting and as such "We hope to have a working relationship with you." That has been his goal since he accepted the position with the tribe, duties he performs in addition to his longtime job as executive director of the Oklahoma Horseman's Association, an all-breed association formed in 1972 to promote pari-mutuel racing. Wooden was instrumental in helping get pari-mutuel betting passed in Oklahoma.

"One of the first things I wanted to do (when he began working for the tribe) was to meet with the horsemen and let them know what we're doing," he said. To begin to accomplish that goal, he helped organized an event that brought 35 horsemen from all over the state to the tribal facilities, where they were given a tour and told about the tribe's OTB operation. "Rocky said at that meeting that he would put up \$5,000 in good faith money to show he was sincere about working with the horsemen," Wooden said.

"Our next objective was to take it to the commission, and they allowed me on the agenda. I appeared personally to explain why I was working with tribe. I told them the laws we've passed make tribal involvement legal, and it is here with us. My goal was to work with the industry and get the best simulcasting I can for the tribe."

Wooden contacted horse groups across the country as part of that effort. It was in Kentucky that he learned that the Horsemen Benevolent and Protection Association, a nationwide group representing horsemen across country, had written to at least one track — Keeneland — and asked them not to send signals to Oklahoma tribal operations. Although he does not have specifics on other tracks, the tribe has not been able to arrange simulcasts from tracks in Kentucky, New York or Maryland, for instance, where some of the nation's top tracks are located.

"We need them to put together best simulcast package we can," Wooden said. "We want the state tracks also to send their signals, but we haven't got that accomplished yet." Currently, the Potawatomi OTB simulcasts races from about 10 tracks furnished by a "disseminating company," Wooden said. Some of those tracks are located in California and Florida, he said.

Although Wooden said he has heard nothing since the tribe's check was accepted by the governor's office, he is continuing to follow up and feels confident about the future.

"It looks real good down the road," he said. "I think we'll get those signals when the horsemen realize they're going to get something out of it. I think we're in great shape with the compact, the facility is excellent and the location is excellent. My goal is to have best possible tracks in the nation coming in."



# The gift of the corn

I would tell you a story.

Once, long ago, there was a people living on the earth. They were much like you. They were involved living life. They hunted. They grew food. They made tools. They had children to raise. They had no time for spirit things. Their eyes were upon the ground in front of them. They did not look up to see other worlds because survival consumed them — the need to take care of their wives, their husbands, and their children.

Now, in that space in that time was born a young man. He was different even from his beginning times. He wanted to play. He wanted to look up into the sky. He wanted to watch the birds fly. He wanted to create new things and have new experiences.

As he grew older, he began to speak of his longings to others. At first the people laughed. They did not take him seriously. They felt he would grow out of this foolishness. Some, of course, felt that something must be done. They convinced a council of elders to speak with the parents of this young rebel.

"What are you going to do about this one?" they inquired. "When will you teach him our ways and make him understand his responsibilities? Childhood is all very well, but there must be an end to it sometime."

The young man's parents tried everything they knew, and even many things they were advised — all to no avail. Even punishment did not make this boy — this youth — stop his foolish dreaming.

One day, after a very hard time, the young man went away from his village to be alone. He stayed alone, fasting, because he had forgotten to take any food with him in his hurried flight from more angry, shaming words. He fasted for three days, listening to the song of the wind in the grasses, watching the shapes the clouds made as they talked to one another in the language of their kind. Then, with the rising of the sun on the fourth day, he saw a great white bird circling the hill on which he lay. The bird began to sing. She sang and sang and sang. She sang of empty spaces, of water, of canyons. She sang of life awakening with the sun and with the moon. She sang of hills, of valleys, of deserts. She sang of birds, of fish, and all the four-footed peoples of the earth. She sang all day and all night and into the morning. And the young man listened to every word and every note, filling himself with the energy of her gift. As the sun rose again on the fifth day of the vigil, the white bird came to rest on the hilltop. She spread wide her wings and, in the brilliant glow from the sun, became a woman wrapped in the white skin of the deer, holding a bundle in her outstretched hands. She beckoned to the youth and said,

"Because you have the eyes to see and the ears to hear, I give you a gift that which will bring songs, laughter, and abundance to all of your people."

"What is this gift?" the young man asked.

"It is the gift of Spirit I bring. It is the gift you will call corn. Those who eat of this corn will grow ears to listen to Spirit. They will hear the animals speak to them. They will learn to fly in dreams to far places and learn to care for all life of the earth. When you plant this corn with love, with abundance, with song, and with the gifts of life, the prayers of the people will be answered. The children will grow strong and everyone will remember to walk in the ways of abundant life."

The young man's heart was filled with gladness. He stretched out his hands and the white maiden laid the bundle in his arms. She opened the bundle, even as he held it, and showed him what was within.

"This is yellow corn. It is for holding the blessing of the light. It is the corn of healing what is no longer whole that the balance may be restored.

"This is red corn. It will hold the blessing of abundance. It will teach the people to dance the dance of life. Only in the dance of the red corn will the children prosper and be happy upon the earth.

"This is blue corn. It is filled with the energy of the setting sun. It will call to the ancestors, to the spirits. It will bring visions to the people so their decision may be wise.

"In time," the white maiden said, "I will bring you the white corn that shall make what has been broken whole. For there will be a time upon your world when children will again lose their souls. Then even the songs of the red corn, the blue corn, and the yellow corn will be lost. In that time of sorrow, those who learn the secrets of the white corn will be able to call back the

wonder of life, the laughter of the children, and the joy of the dance.

"Watch now and I will teach you the ways of the corn that Spirit may come among you and the people may have time for learning freedom."

The corn maiden taught the young man how the corn was to be planted by the men and the boys of the people; how it was to be nurtured by the women and girls; and how it was to be harvested in a marriage of joining with both of these energies.

So it was that the young man went back to his people. He showed them the gift of the corn. He taught the songs, the ceremonies, and the dances, even as he had been shown. The people laughed at such nonsense until a day when they ceased to scoff and listened in reverence instead. For the young man planted the seeds of the corn, sang the songs, called the rain, found a girl to help him nurture the corn, and watched it grow tall and strong. As the corn grew, the great white bird came each day and flew singing over the field, protecting the corn.

When the harvest time came, the people no longer were skeptical. They felt the power of Spirit growing. As each one ate of that first corn, their eyes were open to the earth and to the sky. They heard the voices of Spirit speaking to them. They became One with the life of all being. They walked the world in power, in goodness, and at One with the Great spirit of Life. So, the energy of the physical world was changed through a gift of spirit manifestation.

It is important to remember that you, also, live in a world consumed with survival and only getting by; a world that no longer has a dream or believes in the dream. It is corn that can work the magic once again and bring the people and the children to the reawakening. And one day it may be that I will share with you the story of the White Corn Awakening.

**It is important for all corn grinding that you intention each of the kernels before you begin the grinding process. you can grind all of them together, but each kernel must be intentioned.**

## Red Corn Ceremony

There are many ways that you can use the corn. Red corn holds within itself all of the vitamins and minerals that your bodies need to be healthy. It can be used to strengthen those who are weak and whose earth connection is dimmed. Red corn creates a space of peace and abundance. It is helpful for times of stress and upset.

Take 12 kernels of the red corn. Grind it in a stone bowl grinder until it is very fine. Place it in a small muslin or cotton bag and wear it around your neck during the time of sleep. Your dreams will show you the root cause of your anxiety and fears, as well as suggesting what you can do to heal yourself. When you have received the teaching, give the corn away to the birds of the air.

## Blue Corn Ceremony

If you wish to speak to an ancestor to obtain a teaching of Spirit or help with your life, use the following ceremony. This ceremony will also work to call to yourself a medicine helper or a spirit guide — one you know or someone you do not yet know.

Grind 12 kernels of corn. It is especially important to speak a full prayer for each of the 12 kernels. It can be the same prayer, but it needs to be addressed specifically to the entity that you are calling into your life. With each prayer you must promise the spirits you are calling that you will perform whatever activity they require of you in return for the gift of their knowledge and sharing. You must do this even before you know what will be required of you. It is absolutely necessary to perform this activity as soon as possible. The natural consequences of not doing so can be very unpleasant.

Grind 12 kernels of corn each day for 3 to 7 days depending on the importance of your personal need. The more important the need, the more preparation work is necessary. Wear the muslin bag with the corn day and night during this process. Add the new corn to the same bag you are wearing each day.

When you have ground the necessary number of kernels for the 3 to 7 days, take a pinch of the corn out of the bag at sunrise and offer it to the east. Then offer a pinch to the south, a pinch to the west, and a pinch to the north. Finally, offer a pinch for the spirits above, and a pinch for the spirits below. At sunset, take a pinch of the corn out of the bag and offer it to the west, then to the south, to the east, and to the north, with a pinch for the spirits above and another for the spirits below. Say your prayers of calling with each pinch. Before all the corn is gone from your bag, the ancestor will have spoken to you. Your vision will be completed.

Take the remaining corn and the muslin bag and hang it from a tree somewhere where it will not be disturbed, preferably not within your city vibrations.

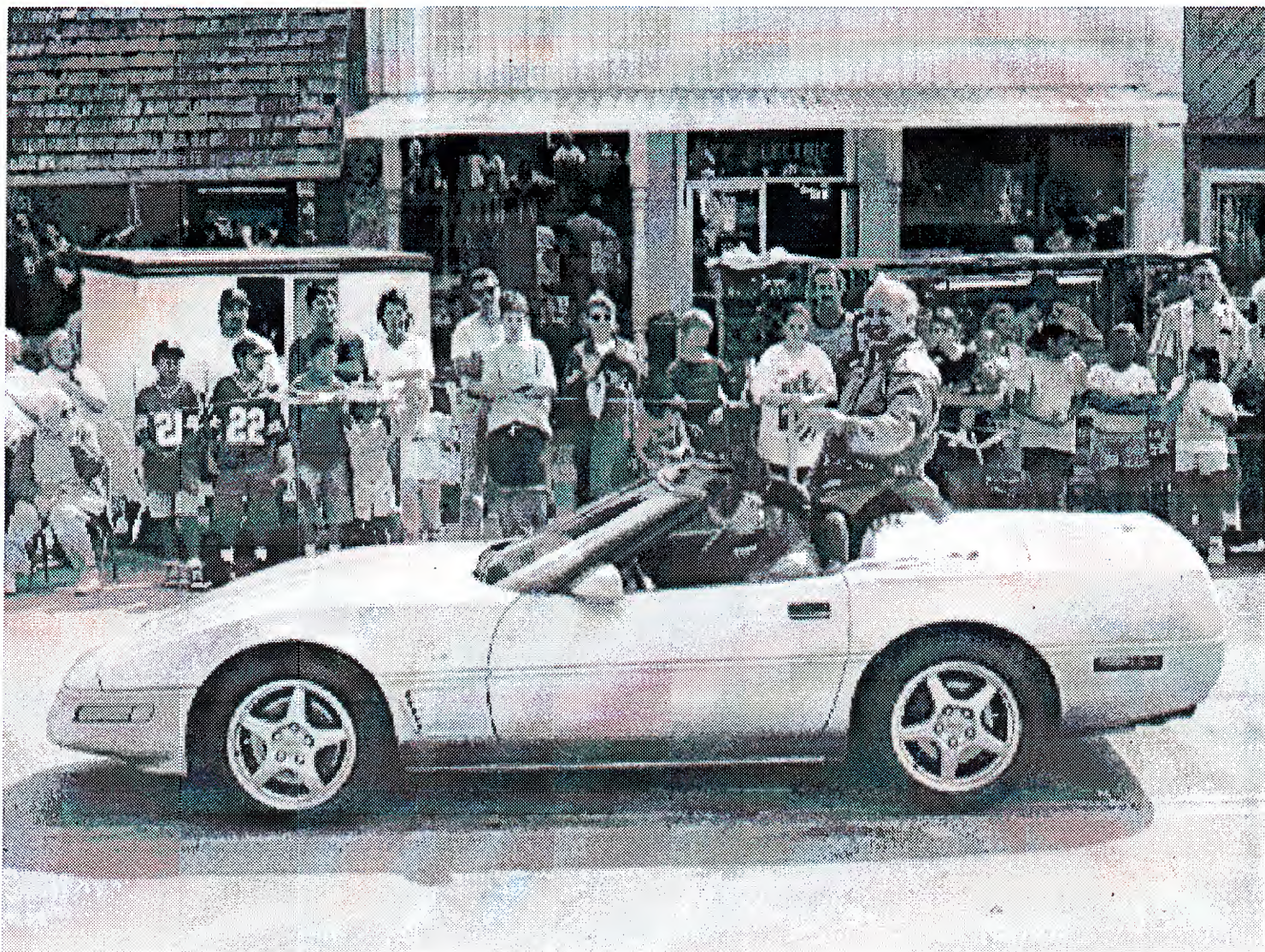
**Submitted by Shayshoshewa Westin, Boise, Idaho**





## In The Parade

Tribal Chairman John A. Barrett represented the Citizen Potawatomi Nation in Tecumseh's Frontier Days parade Sept. 20. He is shown riding in a beautiful new 1997 Corvette convertible loaned by tribal member Jerry O'Connor and Harvey's Cadillac.

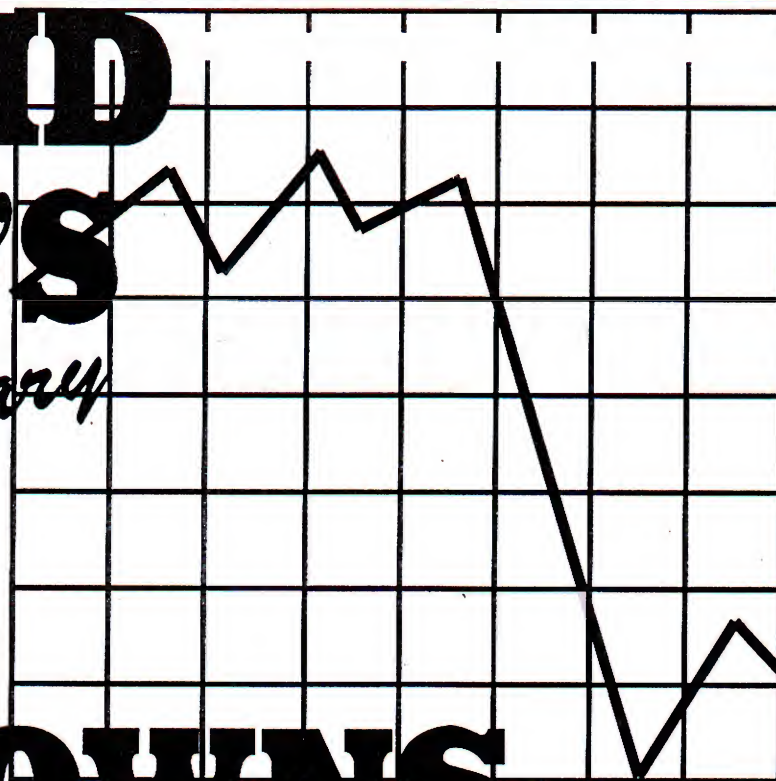


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# Intercultural Exchange

*The Potawatomi Nation museum entertained visitors from across the globe recently when visiting dignitaries from Nikaho, Japan, Shawnee's sister city, came by. At right, Hikaru Sato takes a close look at some artifacts in a glass display case.*



*Potawatomi Gift Shop Director Esther Lowden, far right, welcomes the Japanese visitors, from left: Norio Wada, treasurer of Nikaho; Tomoko Makino; Toshimi Sato, Nikaho Director of Planning; and Takanori Abe, a teacher at Nikaho Junior High School.*